

long together they have learnt to defer to forms of worship different from their own. By long practice, they have learnt that religion is mainly a personal matter. To most of them, the personality of God needs no proof and the truth realised by the Christian saint that God cares for each as if He cared for him only, and for all as if they were no more than one is axiomatic. The old order has inculcated a positive system of morality among them and prescribed social duties and charitable acts for the public good. It has created

- efficient machinery for the propagation of knowledge, and free communication of thought between the high and the low. In social life and religious worship, it has tried to combine the arts and to bring into the commonest life something of the joy that comes by contact -with poetry and music and something of the light that comes from philosophy and meditation. At its best, it has made effective use of the language of the people for the education of the masses and developed a tradition of instruction through symbol and parable that was
- obviously highly successful.

It has of course defects often arising from these qualities. In trying to make the idea of God personal, the system ended in puerilities of temple worship and such institutions as that of the Devadasis. In insisting upon religion as an individual matter and organising communal life in the land essentially on the basis of village economy, it neglected the larger idea

of institutional religion and the State. In
an attempt to impress on the popular imagination
the omnipotence of the godhead the miracle element
has been
•extravagantly developed. Where the teacher
encouraged